

this day celebrated by the institutor of the rite: thou verily art the sacrifice^ therefore address the worship (to the gods); and since by thy greatness thou art all-pervading, therefore, youngest (of the gods), accept the oblations which are to-day (presented) to thee.

15. Look, AGJU, upon the (sacrificial) viands duly deposited (upon the altar): Heaven and Earth detain thee to sacrifice (to the gods): opulent AGNI, protect us in battle, whereby we may pass safe over all evils: may we pass over those of a prior existence: may we pass over them by thy protection.¹

16. Bright-rayed AGNI, sit down first with all the gods, upon the altar lined with wool, a nest (of perfumes) and suffused with *glii?* and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation.³

17. The priests churn thee, AGNI, as was done by ATIIAUYAS, ami bring him from the glooms, of night, wandering deviously, but not-bewildered.*

¹ Sec the last verse of the preceding *Stikta*.

² *Urndvantaw_i kvta.ijttia.rn ghritawnttani*: the stanza is quoted in *the Aitarcya ttrdlaiiana_sw|t|* a partial explanation, which is amplified by *Sdyana_i* the altar is built up like the nest of a bird, *kulaya*, wiili circle*,./>a;-&/ia^a//_y of the wood of the&Aayar or *devaddnt*, in which, *avisamlandak romaxisteliak*, sheep's wool; and fragrant rosin, the materials of incense (*gvvgguld dhupaxddhanain*)₉^.*tt* placed, *eteuttarnvedydm sthdpitdk* *.ⁱ>-j. *bkdrrdh*, these appurtenances are placed in the northern altar/

³ *Savitrc yajumdtiAyo*, accoitliug to *Sdyana*, slioulil 4>c in the genirivft ctt!?e, *daiiityarthe clwttrthyeshd*; but in hi? comment on the *Briikmana*, he explains the terms *anuaithdtre yujamdtiya tadipak&rtliam*, for the sake of the benefit of

the sacrificing institutor of the ceremony.

⁴ *Ankuyantam amuram*: the first refers,
according to the